

# INDIAN RECORD

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At Man. I-M Conference

## Independent Rights Body Suggested

An Indian-Eskimo rights commission, independent of government domination, was suggested last month by Erik Nielsen, Conservative MP for the Yukon.

Speaking at the 12th annual Manitoba Indian-Metis conference in Winnipeg, Mr. Nielsen said the commission would have its own terms of reference and funds to improve the lot of the Indian and Eskimo peoples.

"This body would report to Parliament but would otherwise be unfettered by the century of administrative and fiscal controls that have stifled the imagination of government officers," he told the 700 delegates to the conference.

He told delegates that at no time since the European settlement of Canada first began had there been as much recognition of the need for a better deal for the Indian and Eskimo peoples than at the present time.

Mr. Nielsen commented on the "ugly statistics" which showed a "chronology of crises" that began with a high infant mortality rate, continued through a lifetime of grinding poverty, illness and unemployment and concluded in a life expectancy half as long as the national average.

Mr. Nielsen told the audience "Canada's backyard is littered with the human debris of social and economic injustice." He looked forward to seeing increased expenditures by governments for basic human development services such as housing, school and hospital services.

He noted that the administrative setup of the Indian Affairs Branch being transferred from one federal department citizenship and immigration, to another, northern affairs, and referred to it as a "great leap sideways."

More on Manitoba Conference  
—Pages 4 and 5



Dog derby champ, Swanson Highway, mushed through the finish line on the final day of the Trapper's Festival at The Pas, in February, to win the world championship. This is the second year in a row that Mr. Highway, from Brochet, Man., won the title and the \$1,000 Labatt's Trophy. He completed the 150-mile race in a total time of 17 hours, one minute and 48 seconds, followed by Thomas Merasty with 17 hours, 24 minutes and 50 seconds. Solomon Goulet was third with 17 hours, 41 minutes and 49 seconds.

## Travelling Clinic Resolution

A resolution suggesting formation of a travelling family planning clinic for Indians and Metis in outlying areas was approved by the 12th Annual Indian and Metis Conference, on its final day.

The resolution suggested the clinic consist of a doctor and nurse and be equipped for travelling service. It also recommended organization of a program of sex education.

Another resolution approved recommended that women of Indian ancestry in Manitoba communities

organize a native sisterhood council to further Indian culture, traditions and folklore.

One resolution passed asked that the provincial government study the possibility and desirability of granting Indians, Metis and non-Indians completely dependent on natural resources, the exclusive right to commercial fishing, trapping and hunting licences until other employment becomes available.

The four-day conference concluded February 15.

## INDIAN RECORD

REV. G. LAVIOLETTE, O.M.I.  
Editor and Manager

504 Scott Bldg., 272 Main St.

Ph. 943-6071 Area Code 204

Winnipeg 1, Man.

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### Wait and See

Canadians who have been smugly reading about the tangle of political obstacles encountered by American warriors against poverty might well observe a similar snarl closer to home in the near future. The point at issue: Who is going to help the Indian? And when?

Signs of good intentions and of preparation for action are not wanting, since the famous "March for Equality" at Kenora last November. Ontario is to sign an agreement with Ottawa for a joint program of welfare and self-improvement for the Indians of the province. Other provinces have indicated interest in such a plan.

The Speech from the Throne, read at the opening of Parliament, foreshadowed action in several ways. One reason for the reorganization of ministries, for example, is given as "to provide for closer and better coordination action in the following areas of public policy . . . the special needs of the indigenous people of Canada and of the development of the North." This is an allusion to the new Department Affairs and Northern Affairs. Another proposal reads: "My Government will continue to work for the effective coordination of measures to reduce poverty and increase security across Canada." Improving skills of the labor force, extending health benefits and the like must echo these fine intentions.

But the machine is moving very clumsily. The new minister, Hon. Arthur Laing, has already accused an Ontario minister of exaggerating the terms of the proposed agreement and causing "unrest." Saskatchewan's Minister of Welfare stated, in the meantime, that the general plan sounded well but the financial terms would have to be improved.

While all this comment was going on, reporters have discovered that at lower levels of government where the personnel is supposedly burning the midnight oil working on the implementing of such agreements, no one has as yet seen a text! To further complicate matters, political motivation has been injected into the picture. At Kenora the NDP was accused of intervention and agitation in view of the forthcoming elections. More recently two NDP-labor leaders have called for a national effort. Mysterious allusions to federal trusteeship of Indian lands suggest that provinces may have more than Indian welfare at heart. The "wait and see" attitude voiced by Indian leaders appears justified.

It is time to recapture the feeling of urgency which this problem must inspire in all Canadians. The problem of jurisdiction and of Indian participation is extremely complicated. But the problem of poverty in Canada is preponderantly that of the "rural non-farm" population and in that group the Indian and Metis account for a "distressingly large percentage of the total." Economists agree that this is also one of the root causes of the urban poverty problem. The city draws indigents as light attracts moths. Are Indian babies still dying for lack of radio-telephone service? Is Indian patience again turning to frustration and to alcoholism? Is Canada waiting for Selma-type incidents to draw world attention?

After the Kenora incidents, a federal official said "everybody was quite elated" about the incentive the Indians showed. To date neither elation nor incentive appear to have produced rapid action.

—Canadian Register

That's him for sure, maybe!

## Language Expresses Philosophy

by REV. LEON LEVASSEUR  
(RC Parish, Thompson, Man.)

The weather had been very poor for over a week. All bush-plane flying had been at a standstill for the same period.

Alice, who had come into Norway House from Island Lake to have her baby, was very anxious to get back home. Not only had she been gone from her family for over a month, but the spring thaw was close at hand, which means for people of the north, no more planes until open water is clear of floating ice. Was Alice worried?

I can still remember taking in the hospital visit on a beautiful clear Sunday morning, hoping I would be able to share with Alice the joy of being "home" at last.

### "MIGHT" BE

To my surprise, no matter how reassured the lady that she would be home in a few hours, she always concluded that she "might" be home in a few hours, "maybe." The Cree expression is: "Maskutch ituke," meaning "maybe, I am not sure."

I was becoming somewhat infuriated by her lack of "realism," and laughed off the non-sharing attitude on her part.

At 1 p.m. of the same day I returned to the hospital to pay another visit to Alice, impelled this time by quite another motive, one of honesty. The clear weather had lasted but one hour or two, and there would be no flying for at least another two or three days. I was now convinced Alice had been right with her "ituke" or "maybe" attitude.

It was I who had refused to share with her the more realistic evaluation of her problem with planes and weather. Oh no, Alice was not worried. She was anxious to get back home, "kestinatch," for sure; she would get there one day, "kestinatch ituke," for sure maybe; this one day might be tomorrow, next week, next month; one could not really tell. "Maskutch ituke," might be perhaps. She was anxious but not suffering from anxiety, and not the least impatient.

There are very few Indians to my knowledge who suffer from stomach ulcers. About the odd ones who do, I have heard the following popular diagnosis: "E wemistikosit," or he is acting like the "wooden boat," or the "York Boat," or the "White-man."

—Continued on Page 3



## Alberta Education Associations Meet

# Teachers Must Recognize Dual Culture

Before Indian teachers can do an effective job, they must realize they are living in a "two cultural" situation.

Father Andre Renaud, OMI, of the College of Education, University of Saskatchewan, said teachers must free themselves from "the blind-folds" of their own culture.

He was speaking on the final day of the two-day convention of Northland Division, Alberta Teachers Association and Alberta Indian Education Association, in January.

Father Renaud said the white person's feeling of superiority about his own culture was the result of his having grown up in that culture. The Indian child had the same feeling of superiority about his own culture.

Unless the teacher realizes this, effective communication between

teacher and Indian students is completely destroyed, he said. Exchange between people has to be carried out on an equal footing.

### REVIEWS PAST

Father Renaud traced the history of Indian education and the changes in philosophy that have occurred over the years.

The first approach was the puritanical approach which held, that work was good and that the Indians should be trained for work. The Indians looked down on work, particularly agriculture, so residential schools were developed to take the children away from their families.

Residential schools eventually were criticized for resulting in the breakdown of the family unit. The humanitarian approach, with its concern for the individual, led to the establishment of day schools in the communities where the Indians lived.

Unfortunately, he explained, this did not, as hoped, stop the deterioration of the family.

### NEXT PHASE

Next came the equalitarian phase in which it was believed that if Indians were provided with the same educational opportunities, they would take advantage of them and there would soon be many Indian university graduates. This didn't work either.

### RACE STUDY

The best approach, the one now being promoted, is the anthropological approach, which tries to recognize all the factors. It tries to respect the objectives and values of the Indian people while at the same time trying to educate Indian children for a white society.

Since the movement is just starting from the universities, he warned the teachers that it would be some time before it sifted down through the hierarchy of politicians, administrators, and superintendents to the schools.

### Resolved:

## Obsolete Vans To Be Replaced

Horse-drawn transportation is still used on many reserves, Wally Walcer of Hobbema, Alberta, and president of the Alberta Indian Education Association, said last month.

Delegates to the Association's Annual Convention in Edmonton said in a resolution motor bus transport should be provided on reserves by the federal government as soon as possible.

Mr. Walcer said the resolution's intent was to "replace obsolete horse-drawn vans as soon as possible."

A resolution asking the federal government to offer substantial leave to teachers with five years service to increase professional training also was passed.

Rev. Andre Renaud, OMI, of Saskatoon, associate professor at the College of Education, University of Saskatchewan, said the problems of Indian education will not be solved until Indians are fully integrated into the community.

Until Indians have the right to sit on school boards and have some say in the running of their schools, they will never show much interest in them, Father Renaud said.

## Language Expresses Philosophy

—Continued from Page 2

This "ituke" or "approximation" attitude in evaluating a given problem becomes also an easy way to save face, to leave an exit. I can still remember the case of an unmarried mother, who, when asked by the judge whether she could testify the defendant to be truly the father of the child, replied: "That is him for sure, maybe." (Kestinatch ituke).

The peeved judge impatiently queried: "For sure, or not?" Came the girl's reply: "Maybe for sure." Mighty poor English, which angered the judge and made him dismiss the case; but a very rich Cree literally translated.

### TRYING TO RELATE

And so we have a language so expressive of a particular philosophy of life, which this series of articles since Jan. 9 is trying to relate by weekly instalment.

To summarize thus far this pattern of thought so different from ours, I would say "A thought pattern in which the sense of approximation always takes priority over any precise measurement or definite irrevocable conclusions, whether these evaluations concern time in hours, distance in miles or meters, liquids in gallons, temperature in below or above zero, weather in high ceiling, a girl's beauty in inches, indictment of human conduct in conclusive judgment."

In other words, one can never be too sure. And even of this statement if in Cree, I would have to say: "Maskutch ituke," maybe, perhaps.

## Co-Op Furniture Venture

The experimental Cape Croker Indian furniture-making project got a new lease on life early this year.

Training grants for 16 Indians who are learning the furniture-making trade at the community near Wiarton, Ontario, ran out in January, but an official of the federal provincial co-ordinating committee on Indian affairs had promising news. He announced a market survey to determine whether there is enough demand for Cape Croker rustic furniture to justify turning the training workshop into a production factory.

Meanwhile, the trainees will be given the chance to undergo several months of training at other furniture factories in Ontario. According to present plans, the training allowances of \$9 a day, which have been

paid to the men in the Cape Croker plant, will not be renewed.

Allowances will be paid to the men who choose to go into factories for further training.

Chief Wilmer Nadjiwan of the Cape Croker band said at least eight of the men wish to enrol for further training.

He said members of Cape Croker Co-operative hope to meet representatives of the joint committee to negotiate an arrangement that would allow the others to work on in the Cape Croker workshop and turn out furniture to meet \$4,000 worth of orders already on hand.

The scheme is the first established on an Indian reserve under a federal-provincial vocational training program.

—Catholic Indian News

## Manitoba's Indian-Metis Conference

# Unity Essential If Indian Would Catch Up — Norris

The president of the Metis Association of Saskatchewan told the opening session of the 12th annual Manitoba Indian and Metis Conference in February the non-white races of Canada need unity if they are to catch up to the white man in social and economic progress.

Malcolm F. Norris, 66, a one-time geologist who is now executive director of the Indian-Metis Service Council of Prince Albert, was giving the strongest message of the opening of the four-day conference at the Royal Alexandra Hotel. More than 600 Indians, Metis and white

Mr. Norris said there are more than 250,000 Canadians of Indian ancestry today who have given up their treaty rights, "but none of the provinces can boast that in their territory these people are fully integrated.

"And if the treaty Indians wish to continue their separate status, then the gravy train will have come and gone but your social economic problems will still be with you," Mr. Norris thundered.

The Metis leader said studies have shown that Indians and Metis in Manitoba have an average income of about \$165 a year per family member.

"In spite of everything that has been done — and we need more crash programs by government — you have not made any progress," said Mr. Norris.

Unless Indian-Metis conferences become more disciplined in their objectives, the problems of the Indians will remain unresolved, he said at a press conference.

"There is no discipline and cohesion at these conferences and our problems go unresolved," he said.

"If people were sufficiently organized the conferences would be disciplined, but how can you achieve anything when every Tom, Dick and Harry can attend?"

"This is no way to solve our problems — just sitting around and engage in friendly talks."

Mr. Norris said the problems facing Indians today can only be solved by educating both Indian and white man.

"But the paleface must learn what makes our (Indian) world tick. We say to them 'change yourself first'."

In today's "paleface" society too many people are trying to bring in



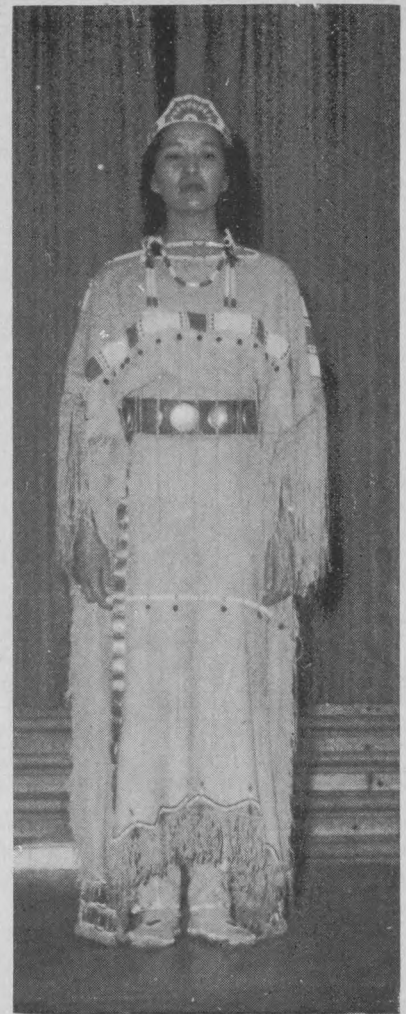
Mr. Kenneth Goodwill, originally from Standing Buffalo Reserve, Sask., acted as master of ceremonies at Conference banquet. Married to the former director of the I-M centre, Mr. Goodwill and his wife reside in Brandon, Man.

community leaders from Winnipeg and all over Manitoba, crowded the standing-room-only Crystal Ballroom to hear him.

In an impassioned plea for more unity among and between Indians and Metis, Mr. Norris charged particularly the Treaty Indians of Canada that they had set themselves aside as the "people elite," thus retarding progress both for themselves and for the Metis.



Guests at the I-M banquet head table included Kenneth Goodwill, MC (standing), E. Nielsen, MP (left centre), Rev. A. Cuthand (ext. right).



One of the beautiful costumes featured in the Conference Indian Style Show. Story Page 5.

reforms but they are still maintaining their status quo, he said.

During an afternoon press conference Mr. Norris had charged that Indians and Metis are on the "lowest socio-economic rung of the ladder in Canadian society, not because they can't absorb but because up to very recently they were given no opportunity for training."

If training and education were made available in an increased measure, said Mr. Norris, Canadians of Indian extraction "could prove very quickly that race is a myth."

Mr. Norris added: "The dominant society has created this problem and we don't consider it ours. Your society must straighten it out."

Opening the conference, Rev. Adam Cuthand, the director of Indian and Metis work in the Anglican diocese of Rupert's Land, said Manitoba's need for skilled labor can be filled out of Indian human resources.

There are 12,000 of them in the province who could become the tradesmen the community needs so urgently, if the government made it possible for them to get education and vocational preparation, he said.



Roblin Promises . . .

# Jobs On Nelson River Project

Manitoba Premier Duff Roblin said the massive hydro-electric plant to be built on the Nelson River in northern Manitoba will "provide work for thousands of people for 10 years or so."

Speaking at the 12th annual Manitoba Indian and Metis conference at the Royal Alexandra Hotel, the premier told a large audience of delegates that the government "means to see that the door will be held open for Indian and Metis people" when the jobs become available.

Mr. Roblin told the conference there had been a remarkable development and progress among the Indians of Manitoba during his lifetime. He described the 50,000 Indian population in Manitoba as "the fastest growing segment of the community."

He said the Indian population is growing so rapidly that the resources on the reserves are becoming inadequate for the number of people who live there. "It is becoming clear that many Indians will have to leave their homes and take to living in a different environment."

The community development scheme in Manitoba, he said, was "blazing new paths" for the Indian and Metis. Education was the key to living a modern life, he said. It was not a cure-all, but it was necessary. New education plans for Indian and Metis children had been implemented in the north.

Mr. Roblin explained that about 12,000 adult Indians and Metis were taking courses throughout the province.

"The legislature is going to be asked to set aside \$100,000 to expand the Indian and Metis co-operative movements in Manitoba."

More jobs were being made available for Indians and Metis in government programs, "but not enough is being done."

However the real problem was what to do with the hundreds of Indians and Metis who were flocking into the cities each month. "How are they going to take their place as respected members of the community?"

New initiative was needed, said Mr. Roblin, to build decent accommodation for the Indian people so that they could live a decent family life.

"This is a challenge to all of us."

## Unique Indian Style Show

A highlight of the opening banquet of the twelfth annual Indian and Metis Conference was a most unique fashion show.

The famous Indian Style Show of the Denver Art Museum was presented by Norman Feder, curator of American Indian and native arts for the museum.

The main purpose of the show was to help promote inter-racial understanding by pointing out in dramatic fashion the basic resemblances between peoples of different races, rather than playing up the superficial differences between them. The truth is that like women everywhere in any era, Indian women loved glamour, had a keen sense of style and were amazingly fashion wise.

A feature of the show which sometimes puzzles people is the absence of feathers. It is a common belief that all Indians wore feathers day and night with no regard for sex, season or occupation. Actually, this exaggerated view is only true in part and generally speaking of men only. Women under native conditions wore feathers relatively rarely and then under ceremonial conditions.

Though Indian women's dresses seem to be bewildering in variety there are actually only seven basic types in the United States and Canada, each characteristic of one large area. For example, practically everywhere west of the Rockies and south of the Columbia River the basic dress was a pair of fore-and-aft aprons. All of these types were adaptable to infinite variations.

All of the clothes are of Indian manufacture.



Delegates to the Manitoba Indian-Metis conference examine a display of Indian craft. From left are Chief A. E. Thompson, Peguis Indian band; Chief Gordon Bittern, Poplar River; Chief Zaccheus Harper, Island Lake and Joe Jeanotte, MLA for Ruperts Land.

For Centennial Year

## Alberta Indians Lead In Projects

Alberta's Sturgeon Lake Indians, one of the smallest bands in the country, will mark Canada's centennial with probably the most costly centennial project that Indians have planned.

They will use \$123,934 of band funds plus contributions of \$533 from each of the provincial and federal governments to finance a community and sports centre on their reserve at Calais, 190 miles northwest of Edmonton.

Most of the band's funds come from oil royalties and judicious management has resulted in a surplus in the fund normally used to finance housing and improve community services such as roads.

Some idea of the impressive cost of the Sturgeon Lake project can be gained by comparison with the costs of other centennial projects planned by Alberta Indians.

The Stony Indians plan an Indian art gallery and museum at Morley, 35 miles northwest of Calgary. The total cost will be \$3,990 and the federal and provincial governments each are contributing \$1,330.

The Blackfoot Indians plan a rodeo arena near Gleichen, 50 miles southeast of Calgary, and the total cost of \$5,700 will be split three ways.

The Big Stone Indians of Wabasca, 210 miles north of Edmonton, plan a sports field and recreation area with total cost approximately \$3,000.

Four of the six Indian centennial projects approved so far throughout Canada are in Alberta but many more applications are being processed now and some of these applications are from Alberta's 41 bands.

The 550 members of the Sturgeon Lake band occupy three reserves with an aggregate area of about seven square miles. Many of them farm, ranch or carry out fishing operations.

## Not Our Celebration

Asking Indians to take part in Canada's Centennial celebrations is like asking Germany to celebrate VE Day, Lawrence Whitney, Executive Director of the Calgary Indian Friendship Centre, said last month.

In an address to a gathering of young people at the Friendship



St. Michael's mission at Fort Rae, N.W.T., was founded in 1859 by the Oblate Fathers. Grey Nuns of Montreal founded and operate the 85-bed hospital at Fort Rae.

## "Northern Power" Project

An exciting Centennial project, to bring electricity into the homes of non-Treaty Indian and Metis families in northern communities, was

reported in Manitoba's Throne Speech, in February, at the opening of the Legislature.

The project will involve a revolving fund to assist in the installation, in these homes, of new diesel electric supply being introduced in many northern communities.

Other proposals to help solve the problems of people of Indian origin will be a fund to provide financial support for self-help Indian and Metis co-operatives, and an experimental plan—in co-operation with private enterprise—aimed at establishing economic methods of bringing employment to Indian and Metis people, where it may be practicable.

The Legislature will be asked to vote considerably increased funds to strengthen job finding, placement, guidance, training, and re-location for Indian and Metis citizens.

## Girls Awarded Scholarships

Lois Lerat of Broadview, and Dale Morris of Punichy, two Indian girls, were presented with Indian affairs branch scholarships at the annual meeting of the Indian and Metis Friendship Centre at the end of January.

The scholarships, one for \$300, the other for \$250, were given to help the girls further their education. Dr. Ahab Spence of the Indian affairs department made the presentation.

## Guide Leaders Needed

Canada's first girl guide commissioner for the Yukon and Northwest Territories said in Toronto she hopes more Indian and Eskimo girls will be trained as leaders in the movement.

Mrs. David Ouchterlony, appointed commissioner last June, recently

completed a trip to the Mackenzie district and Yellowknife, N.W.T. The 1,300 guides, brownies, rangers and guiders in the area include the world's northernmost troop at Grise Fiord on Ellesmere Island.

"There are girls who have been guides who translate and interpret what the leader is saying to the children. We have the guide law written in Eskimo syllabics, but the games and songs don't require translation because they break the language barrier."

However, training more Indians and Eskimos as leaders "would be an answer to the problem of constant moving of guide leaders from one place to another."

Centre, Mr. Whitney said a suitable Centennial project would be to see what could be done to help Indians in Canada.

He said Indians then would be eager to support National Birthdays by the time the 200th anniversary of Confederation comes around.



## In Saskatchewan

# Housing Scheme Termed "Failure"

The provincial pilot housing project at Esterhazy and Hudson Bay has been termed by government officials as "unsuccessful in providing Indians and Metis with housing, but most successful in making housing available in industrial areas."

F. E. A. Ewald, director of the Indian-Metis branch, department of natural resources, in an interview said it looked as if not one of the 25 houses built at Esterhazy, or the 15 at Hudson Bay, would be lived in by people of Indian or Metis ancestry.

Premier Thatcher said while he was disappointed in the outcome of the pilot project in regard to the Indians and Metis taking up the homes, he was not sorry the government had built the houses because "they were acutely needed in these two centres to accommodate the heavy influx of workers at the two industrial operations located there."

The 25 homes at Esterhazy, of which 20 were completed by Dec. 1 and occupancy made by the purchasers at that time, were originally slated to be sold to people of both Indian and Metis ancestry and to whites who were employed in the potash or allied industries in that centre.

## 100 WORKING

At present, Mr. Ewald said, there are approximately 100 persons of Indian or Metis ancestry employed at the International Minerals and Chemical Corporation potash mine at Esterhazy.

"These people are doing very well at their job, but there were a number of reasons we could not interest them in purchasing the homes, even at what we considered attractive rates," Mr. Ewald said.

"The department has found it most difficult to persuade Indians to move off their reserves," he said.

The homes are all three-bedroom units and being sold at \$11,000 to \$11,500 each, with a down payment of \$500 for non-Indians and \$300 for Indians or Metis.

## REGULAR SERVICE

Mr. Ewald said one of the major reasons for the lack of interest in the housing by the Indian and Metis people was the success of a bus operation they have used since July to get to and from the potash job site.

"Most of these people live in the Crooked Lake Indian Agency, in the Broadview area, and they have set up a scheme with a private bus firm to take two bus loads of them to and from the potash plant each day. This way they maintain a good work record and still get to live on the reserve, thus not disrupting their traditional way of life," he said.

"Undoubtedly the success of the bus operation, along with a hesitancy to tie themselves down to a long-term debt such as housing, has had a great deal to do with their lack of interest in the Esterhazy plan," Mr. Ewald said.

## LACK UNDERSTANDING

He said originally there had been considerable interest in the housing plan, but time and an original lack of understanding of the scheme apparently weeded out many of the applicants.

By November there were only three persons of Indian and Metis ancestry still interested in the scheme and this eventually was cut to one. That one, not wanting to be singled out as different by his neighbors, decided he, too, would pay the down payment necessary by a non-Indian or non-Metis.

Mr. Ewald said many things had been learned through the pilot project, one of which was that if the

government is going to effectively produce housing for Indians and Metis people then it has to involve them and attune the program to their needs and economic background.

## BUS PROGRAM

He said one good indication of this need for involvement was the bus program.

"We were contacted by the mine management and asked to see if we could do something to ensure these people travelling from Broadview would be on the job when they were supposed to be, summer or winter."

"We found a bus rental company that was interested and put them in touch with the Indian and Metis people involved and left it up to them to work out their own deal."

"That was last July and to our knowledge the arrangement has been working satisfactorily ever since," he said.

# Residential School Heads Meet For Workshop

The Principals and Administrators of the 66 Indian Residential Schools and Hostels, which stretch from coast to coast across Canada, met at Elliot Lake, Ontario, from January 15-21, for a workshop.

Conferences and discussions, under the leadership of eminent persons in the fields of Administration, Child Welfare and Family Life, made up the daily programme.

The meeting was highlighted by the formation of the National Association of Principals and Administrators of Indian Residences.

The Association grew out of the determination of the assembled Principals and Administrators to take every possible step, and to

make every practical effort to advance the cause of Indian Education.

From among the many representatives of the Churches engaged in Indian Education: Catholic, Anglican, United and Presbyterian. Reverend Fr. Yvon Levaque, Principal at St. Mary's Indian Residential School, Blood Reserve, was unanimously elected as National President.

As head of this vital new Association, Father Levaque will be working to promote a new era of mutual understanding and cooperation between the Department of Indian Affairs and the Churches, as well as among the Churches themselves, in all matters which relate to the education of Indian Children.

# Sandy Bay Forms Co-Op

A farm co-operative has been organized by the Indians of the Sandy Bay Indian Reserve, near Amaranth, Manitoba.

Chris Beaulieu, president of the farm co-operative, which was formed early last fall, said it is made up of Indian members who plan to farm 6,000 acres on the reserve.

He said the land had been surveyed and that they hoped it could be cleared by spring so a crop could be grown this year.

Mr. Beaulieu, who owns a farm on the reserve, and four other members

from the reserve are taking a government-sponsored farm labor training course at University of Manitoba's Glenlea research station, south of Winnipeg.

He said the reserve land was very good for crop farming.

The co-operative was set with the assistance of a government employee.

Mr. Beaulieu said the Indians plan to build a town on the reserve with a provincial government grant under the community development program.

# TOWARDS EQUAL PARTNERSHIP

In their renewed bid for a definite place in the prairie sun, for full recognition of their human rights, Saskatchewan's Indian-Metis minority are seeking many things. But above all else, these 50,000 citizens of Indian heritage want to be accepted as equals by the white majority, and not treated as children who have no mind or will of their own.

Time and time again, Don Neilson, 25, makes this point in describing the hopes and aspirations of the Indian people. Don, part Indian and proud of it, now living in the white society, insists that the Indian people be given more

Saskatchewan situation, native Indians in positions of authority in government agencies, school curricula that give full recognition to the role of the Indian culture in Saskatchewan's history, special counselling services to assist Indian youth with upgrading courses and to find their rightful place in the white society, and federal assistance for more Indians to enter professional courses at university level.

And then what? The Neilson-Maxwell conversation continues:

## THE WORKING WORLD

MAXWELL — Supposing Indian students complete their studies and go out to work. Do they find anything like equality of opportunity?

NEILSON — Even after they have this education, there are very few of them — as statistics will prove — who are in the working field. I dare say very few of the students who are presently in high school and upgrading classes find employment.

MAXWELL — Some officials have told me employers are really anxious to hire people of Indian ancestry. They know they should and they want to, but they say many Indians don't qualify.

NEILSON — When it comes down to it, they don't want to, really. They don't want to hinder

their businesses. I know at least one person in this town who was told by his employer not to tell people he was of Indian ancestry because it might hurt the business . . .

## SOCIAL ATTITUDES

MAXWELL — Whatever might be done by Indians themselves or governments, what about the white majority's social attitude? Suppose you have all the legal rights and all the opportunities on paper, what good would it do unless people's attitudes were different? You know the public image of the Indian is not very flattering. What's going to change this?

NEILSON — I think the older white generations are set in their ways about the Indian. The image is there mainly because of ignorance — I heard the other day about the reeve of a municipality right next to a reserve. He was reeve for many years, but it turned out he didn't know the first thing about the way Indians are administered on the reserve. He had no idea they were treated as children by the officials; that they had no real say whatsoever

This is the second of two tape-recorded conversations between the president of the Indian-Metis Association, Prince Albert, Saskatchewan, and an associate editor of OUR FAITH, a lay director of the Saskatoon Catholic Church. They discuss the problems and aspirations of Saskatchewan's 50,000 citizens of Indian heritage, including Indians, non-treaty Indians and a young man of Indian heritage who attended a Catholic separate school in Prince Albert. The new generation of young men and women in the conversation with Grant Maxwell, a forceful, often controversial viewpoint, political and educational problems, the role of the Church in the life of dignity and purpose in man.

about their destiny, about money and the education of their children.

This has been the issue of the governments and the Church and everything else in the society . . .

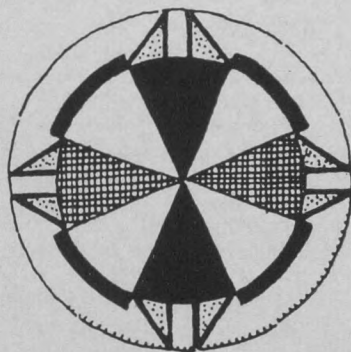
## WHAT OF THE CHURCH

MAXWELL — One of the things we haven't talked about is the Church. The Catholic Church and the Anglican Church have been associated with the Indian people even longer than the governments . . .

NEILSON — One of the things that was the Hudson's Bay Company . . .

MAXWELL — What do you see for the Church's role with the Indian people — is it being paternalistic — is it being in the formation of leaders?

NEILSON — It is — no, it is my belief that the churches today could play a greater role in helping the Indian people take a bigger part in their own affairs, and influence the authorities to give them more voice in their own



personal responsibility for their own destiny.

To pave the way, he advocates a royal commission study of the



and of two articles based on a discussion between Don Neilson, Indian-Metis Service Council of Saskatchewan, and Grant Maxwell, of OUR FAMILY magazine and Saskatoon Catholic Centre. Here problems and hopes of Saskatchewan of Indian ancestry — treaty Indians and Metis. Don Neilson, an heritage who teaches at the school in Prince Albert, is one of the young native leaders. In this Grant Maxwell, Don outlines his personal views on white "paternal-educational policies, employment and the Church aspirations for a purpose in modern Canada.

er destiny, about policies and the education of children.

There has been the influence of governments and the churches in everything else in the white society.

#### THE CHURCHES?

MAXWELL — One institution that I talked about, Don, is the Catholic Church. The Anglican Church have associated with the Indian people longer than govern-

NEILSON — One before them was the Hudson Bay Com-

MAXWELL — What role do you see the Church in helping the Indian people — without being paternalistic — in education and the formation of native leadership?

NEILSON — It is my opinion that it is my belief that the Church today could play a role in helping the Indian people take a bigger part in their lives, and influencing the young people to give the Indians a role in their own lives.

MAXWELL — Treated more as human beings?

NEILSON — Yes, to see that this inhuman situation is done away with in short order . . .

But in the past I think the Christian religion was brought to the Indian people in quite a paternalistic manner. They were told they were pagans and would have to do away with their pagan culture.

MAXWELL — And accept the white culture?

NEILSON — The Indians find it very difficult to understand. They say, 'My brother is an Anglican and look what he is told about the Catholics and look at the way we Catholics look at the Anglicans'. It's as if there were not one Manitou (Great Spirit). Yet we all know there is only one God!

MAXWELL — I think there are two things in the missionary field that the churches now recognize. One is that we don't impose our culture along with the teaching of Christ; that Christianity is given in the context of each people's culture. The second thing is that the missionary must be alive to the human dignity

and rights of the people. You don't evangelize people and ignore their human rights. This is a contradiction, a monstrosity.

#### FEW VOCATIONS

NEILSON — Why is it today, even after all these years of missionary activity, that there are not more Indian people who are priests or in the religious life?

MAXWELL — I suppose the leadership hasn't been encouraged among the Indians themselves. They haven't been prepared for it.

NEILSON — Well, this is it. I think this has been one of the failures of the churches. In the Catholic Church there are very few people of Indian or Eskimo ancestry in the religious life.

#### A NATIVE LEADERSHIP

MAXWELL — But surely there are some whites who are working towards this goal — so that the leadership comes from the Indian people. I gather that this is what people such as Father Renaud (Rev. Andre Renaud, OMI, now with the college of education, U. of S.) are trying to do.

NEILSON — Yes. But other people in control are still going to buck this because it involves their own livelihood, doesn't it?

MAXWELL — If there is going to be any transfer of authority, it can't take place without a struggle. This is the history of humanity.

NEILSON — We realize this. We realize there is going to be a struggle. I know that if I try to be a champion of the Indian people, I'm going to be discredited as much as possible . . .

MAXWELL — You're going to hear slanderous remarks but you'll have to be like Martin Luther King — like Christ himself — and put up with this. If you get embittered, it will just hurt your own leadership.

NEILSON — This is exactly it. I find myself becoming really impatient. Yet on the other hand I've seen that I've got to wait.

#### SUPPORT FROM WHITE YOUTH

May I say that we won't get much support from the older generations of whites, from the people who are set in their ways. Where we're going to get support is from the younger generation.

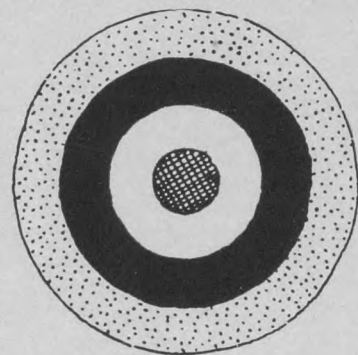
MAXWELL — In the white society the young people are more open . . .

NEILSON — The young white people too are rebelling against

society. It was not created by them. They are rebelling against the norms of this society.

MAXWELL — Okay, if they build something better.

NEILSON — It's the young people who are going to build it.



The young people of Indian ancestry are in hand with the young people of the white society and now we'll move up as equal partners.

#### EQUAL PARTNERS IN THIS LAND

MAXWELL — To sum it up, Don, you're hopeful?

NEILSON — I'm hopeful, definitely. But I know it's not going to happen overnight. It's going to take 10 or 20 or 30 years, a few generations, I realize that. But the Indian people are very progressive once given a chance, and very aggressive also.

If they're given a chance and they have the tools to do things with, they'll do them. But they're still lost today. They haven't got the knowledge, the know-how, the mechanical skills of the white man. They are in transition and it's the younger people who are going to come up, with the encouragement of the older Indian people. This is really doing it, not the help of all the government agencies.

MAXWELL — It will be up to the new leadership emerging out of the Indian people themselves?

NEILSON — It will be the new leadership, supported by the older people of Indian ancestry. The young people are being pushed and helped by their own older people — not by the way they see them living, but by what they say and by their understanding. The young people don't want to live the way their parents have to live.

And I believe the younger generation of white society, and some of the older generation too, are going to help the Indian people come forward to be equal partners in this land.

# Program Termed "Stepping Stone To Life"

by MRS. R. J. PASKEWITZ

A program to help treaty and non-treaty Indians prepare themselves for employment in an integrated society, has been a "stepping stone to life" where different patterns had to be broken and new patterns learned.

Mr. Roger Butterfield, supervisor of special rehabilitation services, Sanatorium Board of Manitoba, made the statement in an address to a Catholic Women's League meeting at Dunrea, Manitoba, January 18, where he outlined the events which led to the opening of Pembina House, Ninette, Manitoba.

The program began in Winnipeg in 1956. Sixteen people began training there, but it became evident that the heart of a big city was not suitable surroundings for such a program.

In 1957, the rehabilitation project was moved to the Assiniboine Hospital, Brandon. Here, 16 treaty Indians, some disabled, began training. Those in charge of the program tried to provide a home-like atmosphere at the centre — facilities included a lounge, living quarters, and

classrooms, where trainees were taught some academic subject material as well as essential information such as unemployment insurance, income taxes, etc., which would help prepare them for life in an integrated society.

An extension to the Brandon program was begun in 1965 at the Manitoba Sanatorium, Ninette, where a building was available, due to a reduced number of patients in recent years.

Basic principles of living are taught as students learn what is expected of one in society. And academic subjects cover enough ground to advance the student to a grade eight level.

At Pembina House, as the centre is called, the students are encouraged to work in the ceramics department, under the direction of Mr. Murray McCausland. Here, they are paid for work done, and the finished products are sold on the retail market, bearing the Mansa label.

Following graduation from Pembina House, further training is given in Winnipeg or Brandon, until a grade ten level is achieved. Then,

the individual is ready to enter a vocational school, to study one of the many courses available there.

The program has been made available to girls as well as boys, whether Indian or white, wherever the need arises. Graduates of the program are working successfully as watch repairmen, orderlies, metal polishers, commercial artists, and many other fields of employment. Throughout the program, excellent counselling and guidance is provided by the staff members.

## Series Of Booklets On U.S. Indians

"Oklahoma! Its very name stirs memories of a long-ago Indian civilization."

So begins "Indians of Oklahoma" — a 16-page illustrated booklet published recently as the first of a regional series to be issued by the U.S. Department of the Interior's Bureau of Indian Affairs. About a dozen more booklets will follow, each devoted to the history and progress of Indians in a particular State or region.

"The Oklahoma booklet is the perfect choice as flagship for this new series." Secretary of the Interior Stewart L. Udall pointed out. "The State's name, in fact, means 'red people'."

The Oklahoma booklet might give the general reader a few surprises. For example:

—No Indian reservations exist in Oklahoma. Most lands passed from tribal to individual Indian ownership before the turn of the century. Today, private lands are "checker-boarded" among Indian lands held in trust by the United States for individual Indians and tribes.

—No more than six of Oklahoma's 68 tribes are indigenous to the State. Others were "resettled" there from the East because of pressures exerted by white settlement. Others sought sanctuary in the area of their own accord.

—Only five percent of the original 30 million acres allotted to individual Indians remains in Indian hands. While some owners retained and benefited from their allotments, others sold out for a fraction of the land's value.

—Oklahoma is unique in that most of its Indian people live among the general population.

## Indian Dances Fading

The sights and sounds of ceremonial dances are fast becoming an oddity even to Alberta's 23,000 treaty Indians.

The meaning of the traditional dances is being lost as young people turn to the Frug, Swim and Watusi, say old Indians on the Saddle Lake Reserve, 100 miles northeast of Edmonton.

Even the tape recorder, which can preserve the shrill guttural sounds of Indian singers for ceremonial dancing, is only a stopgap in what elders of the tribe see as a dying art.

"Very few Indians now know the real meaning of the ceremonial dances," Louis McGillivray, a Cree Indian from Saddle Lake, said in an interview.

"Not everyone can be a singer. You must have the ability. The art is passed on from old to young. The meaning is in the foot action. The lack of understanding of these steps is the reason why native dances are dying."

Without the passing of lore from old to young almost all Indian dancing will die within a few generations, he added.

But on treaty day at the Saddle Lake Reserve the pounding of drums and tinkling of bells on the dancers' ankles still can be heard. The intricate footwork of the traditional dances can be seen.

Later, when a small rock-'n'-roll combo arrives from Edmonton, the young Indians start doing the Frug and other modern-day dances.

## Workshop On U.S. Affairs

A workshop designed for U.S. Indian College Students, the eleventh in an annual series, is being sponsored by American Indian Development, Inc., in cooperation with the University of Colorado, Boulder Colorado, June 20 to July 29.

This workshop of American Indian Affairs offers qualified Indian college students an unusual opportunity to study in a small group, with Indian and non-Indian scholars and leaders, the situation of the American Indian; to develop an understanding of social science concepts and Indian history and the legal, economic and social forces which operate in Indian communities.

Interested Canadians may apply for more information to: American Indian Development, Inc., c/o Miss Viola G. Pfommer, 4820 Guadalupe Trail, N.W., Albuquerque, New Mexico.





He is Jean-Baptiste Sewepagaham, who died Nov. 4 at the St. Theresa of the Infant Jesus Hospital at Fort Vermilion, Alberta. The Cree chief, at 87 years of age, passed peacefully away in what could be termed a visible calling to the sainthood.

The day of his death was a day specially dedicated to the patron saint of the hospital, who is also the special patron of the Fox Lake Reserve.

He was raised in a culture of heathen gods, and appears to have had prophetic visions on the subject of the terrible wars brought on by the white man. It was in consequence of these visions that he was, very sincerely, converted to Catholicism.

At baptism, which he humbly received in early manhood, he was given the name Jean-Baptiste. Like his forerunner saint, he became a lay preacher who enjoyed an enormous influence among his compatriots. A long-time missionary companion, the Rev. R. P. Bruckert, OMI, parish priest of Peace River,

small earthworm."

Nor can one forget the humility of this saintly chief who would kneel to receive benediction before shaking the hand of a visiting missionary. I remember the last time I went to say Mass at his place, to give him Holy Communion, how he cried with joy and recognition because the King of Heaven visited in his house and in his heart. It was the last time he assisted at Holy Mass.

But if I saw this great chief cry, I also saw him laugh. He was not a sad saint — far from it. He had a fine sense of humor. One day when he had accepted our invitation to dinner, he teased gently: "Father, why do you keep your beard so long in summer? I understand well how in the winter it takes the place of fur to keep you warm, but in summer you could trim it a little."

And when I told him that the beard served me well in summer as a screen to prevent the mosquitos from eating me, he heartily approved, and added his own idea for a practical use of my beard. He

## A Saint Was In Our Mist

A log church on the banks of the Peace River has been dedicated in honor of the great saint, St. Jean-Baptiste, while at the same time honoring a valiant chief who inspired his own spirit of faith into the hearts of the Cree of his region.

Alberta, invited him to give a lesson in catechism. No one can forget the chief's majestic gesticulating and his sincerity as he would say: "He is everywhere, everywhere, everywhere, the Great Manitou. And who are we before Him? Less than a

laughed: "If by chance you are stricken with thirst in the region where there is only water full of bugs, you have only to fold your beard in front of your mouth, pour dirty water through, and it would be well filtered. (OMI)



**Second of a two-part report . . .****What Causes Indian Deaths?**

What sort of things kill Indians? Three quarters of all Indian deaths each year are found to be due to just five main causes. All the many other causes of death, including tuberculosis, taken together hardly ever add up to quite a full quarter of all the deaths of Indians from all causes. The five main causes are, first and most important, "colds" and pneumonia, second and nearly equal in importance, accidents, third and much less important, heart trouble and "strokes", fourth, troubles that only little babies get and fifth, stomach and bowel troubles, mostly diarrhea. Other things, even such serious things as cancer and tuberculosis, kill so few Indians in comparison with these five causes they would seem to be hardly important if we did not know better. The Indian death rate from cancer, for example, is just half the Canadian rate.

About the most dangerous thing that can happen to an Indian is to catch a bad "cold" or get influenza. "Colds" kill Indian men four times as often as all Canadian men and Indian women ten times oftener than all the Canadian women who "catch cold". Influenza kills three times oftener amongst Indians than it does amongst all Canadians who get influenza. Even when a "cold" does not turn into deadly pneumonia it very often leaves bad ear trouble behind and causes a great loss of hearing. A great many Canadians die of pneumonia, more Canadians than Americans but four times as many Canadian Indians die of pneumonia than among the same number of Canadians. But almost as many Indians get killed in accidents as by pneumonia, often more. "Colds", pneumonia and accidents alone usually account for nearly half of all Indian deaths from all causes each year, accidents alone usually for nearly one quarter of all Indian deaths. As a rule, about three times as many Indians are killed in accidents as are killed each year in the same number of all Canadians.

The third main cause of death amongst Indians, heart trouble and "strokes", is usually the main cause of death amongst other people but, amongst Indians it is not nearly as important though still a main cause of death, in fact, the Indian death rate from this cause is only half the national rate. This is largely because so many Indians die of pneumonia and accidents. Curiously enough too, with one glaring exception, the fourth main cause, diseases that only little babies get, are not any commoner amongst Indian babies than among other Canadian babies, things like birth injuries and mal-

**By Dr. G. Graham-Cumming**  
**Department National**  
**Health and Welfare**

formation for example. The one exception, however, is the infections newly born babies get. Amongst Indian babies these kill four times oftener than amongst all Canadian babies. Babies get these infections mostly if home care is poor.

The fifth main cause, stomach and bowel trouble, kills three times oftener amongst Indians than amongst all Canadians. Acute diarrhea alone kills about eleven times as often. This is one of the main killers of Indian babies. Each year it kills about thirteen out of every hundred Indian babies who die in the first year of their life. Like the infections newly born children get, this usually means the care babies get at home is not enough or that the food and water they get are dirty.

Indians appear to die most of things they should not die from. "Colds" are not dangerous unless neglected. Pneumonia, though always serious, can be cured more often than not if the doctor is called in time. Diarrhea and baby infections can largely be prevented by taking a little care to protect the baby, keep it clean and see what it gets to eat and drink is clean. Accidents, especially to babies, should not be allowed to happen. Taking a little care can prevent a very great many of them, such as not leaving children alone at home to play with matches, drink coal oil or pull boiling kettles over themselves or fall against hot stoves. If children have to be taken in canoes they should have life jackets. Not all the deaths can be prevented but a great many can.

**IS GIVING BIRTH DANGEROUS FOR INDIAN WOMEN?**

When women appear to die faster than men the first thing anyone does is look at the deaths connected with childbirth. When we do that we find that, in giving birth to the same number of babies, more than three times as many Indian mothers die as amongst all Canadian mothers, counting in the Indian mothers, of course, as they are also Canadians. This is important but, when we look at the actual number of mothers who die, it is clear this alone cannot explain the difference between the deaths of Indian men and women. Really very few Indian women do die in giving birth. In 1963 for example, in all Canada eight thousand and seventy-one Indian babies were born alive and, in all these births, only nine mothers were lost. These nine deaths were a very small part of all the women

who died, not two hundredths of all the deaths.

Three times as many deaths in childbirth, however, is serious. Why did those mothers die? If just as many Indian mothers had died as amongst all Canadian mothers we might have expected perhaps to lose three mothers, not nine: When we look at these nine deaths carefully we find that all of them happened because the mother had not seen a doctor or nurse in time and at least eight of them could likely have been saved if they had. Some had decided not to see a doctor at all but be delivered at home by a friend. Some have set out to reach a doctor or nurse but too late. None of them had seen a doctor or nurse earlier in her pregnancy. One of them, the one that could not have been saved, died of alcoholic poisoning. Her baby was born in hospital, alive but drunk and developed "d.t.s" a few days after birth and was only saved with great difficulty but he was saved. All of those mothers who lost their lives, except one or possibly two, had had babies before and some of them seem to have thought there was nothing to having a baby and took a chance on it but, this time, things went wrong. When things began to go wrong most of them tried to get to hospital but it was too late by then. One bled to death in a canoe being paddled as fast as possible to hospital but she should and could have been there two days before. None of them were so far away they could not have reached help in time.

The other side of the picture is that ninety-five out of every hundred Indian mothers did see a doctor or nurse in time, were delivered in a hospital or government nursing station and did not die. Others were delivered at home by a nurse and did not die either. Only a very few had their babies without the help of a doctor or nurse and were lucky enough to get away with it. The nurses and doctors were there but not all Indian mothers gave them a chance to help them. Those women who did were no worse off than all other Canadian women. Childbirth need not be any more dangerous to an Indian woman than any other if she makes use of the people and hospitals there to help her. Nine hundred and ninety-nine out of a thousand Indian mothers have their babies safely. Deaths in childbirth do not explain why Indian women appear to die off quicker than Indian men. Perhaps having too many babies too fast may have more to do with it.

In giving birth many women suffer strains and damage that give

—Continued Next Page



## Indian Deaths

—Continued from Last Page

trouble later. These can be found and helped if the mother comes to see a nurse or doctor a short time after the birth of her baby. However, this is something very few Indian women seem to do. All doctors and nurses report the same thing. They cannot get Indian mothers to come back after having a baby for a check. The woman herself may not know she has been hurt. She may just feel a little tired. She may not notice anything at all until the next time she gets pregnant. The only way to be sure is to see a doctor and it is very likely many Indian women suffer needlessly because they do not. This could be one way in which Indian women are weakened.

### DEATHS OF INDIAN BABIES

When we look at how old Indians are when they die the first thing we see is that every year nearly a quarter or more of all the Indians who died that year were babies not yet one year old. This is very startling. There are very few places in the world where this happens now. Why is it still happening among Canadian Indians?

If just as many Indian babies died as amongst other Canadian babies there would not be very many more Indians dying than amongst all Canadians. If six out of seventy-eight Canadians who die each year are babies, seventy-two are over one year old. If twenty-five of every hundred Indians dying are babies, then seventy-five must be over one year old, only three more. The big difference is in the number of babies under one year of age who die. If only eight out of every one hundred Canadians who die are under one year old why should twenty-five of every hundred Indians who die be babies less than a year old? What makes this difference in the same country?

If you take this a step further and cut out the Indian babies who die before they are two years old, you will find that fewer Indians over two years old die each year than out of the same number of all Canadians. The first two years of life are by far the most dangerous years for Indians, much more dangerous than for other Canadians. Is this not something to think about?

What sort of things kill Indian babies like this? The worst killers are "colds and pneumonia". One third of all the Indian babies that die each year die from catching cold

and getting pneumonia. Twelve times as many Indian babies die that way each year than amongst the same number of all Canadian babies. Another third of all the Indian babies that die each year die from the infections newly born babies get when home care is not good enough. Diarrhea kills another thirteen or fourteen out of every hundred Indian babies who die every year. These three causes alone, all pointing to poor home care, kill eighty in every hundred Indian babies who die in one year.

What about the other twenty? Six of them are killed in accidents. More Indian babies are killed in accidents than die of measles and whooping cough and measles alone is twenty-six times more fatal to Indian babies than it is to all Canadian babies.

If eighty-six out of every hundred babies die from these causes, that leaves just fourteen to die from all the other many causes of death and, of course, there are always some babies who die at birth from getting hurt in being born. This does not happen any more often to Indian babies than to other babies just be-

cause most Indian babies are now born in hospitals or under proper care like everyone else. Indian babies do not die of other causes of death any more often than other babies, just those causes listed above, "colds, pneumonia infections, diarrhoea, and accidents". These are the things that make all the difference. What can be done about it?

We have seen that the Indian way of life is not healthy for babies, young people and women. The things that kill Indians are things that ordinary people can and do very largely prevent, things that only get serious when neglected or if medical help is not asked in time or if simple care is not taken. A great deal could be done to make things better by the Indians themselves and, if they should not know what to do, there are people around, doctors, nurses, Public Health Inspectors and their own Community Health workers who can advise them. It is suggested that Indians discuss these things in Council and see what they can do about them. If they want more details about their own community the government doctors and nurses can tell them.

## Strange But True

IN THE MIDDLE AGES, **IVORY** WAS BELIEVED TO HAVE COME FROM THE HORN OF THE UNICORN. AS A SYMBOL OF PURITY IT WAS USED TO MAKE ROSARY BEADS, TRIPTYCHS, STATUETTES, AND OTHER RELIGIOUS OBJECTS.



**THE TIARA**, CONSISTING OF THREE CROWNS, ONE ABOVE THE OTHER, WAS FIRST USED IN ITS PRESENT FORM EARLY IN THE 14<sup>TH</sup> CENTURY. IT IS WORN BY THE POPE ALONE.

**THE CONTRACTION OF THE IRIS OF THE EYE** IS SAID TO HAVE BEEN FIRST DISCOVERED BY A VENETIAN MONK NAMED **PAULO SARPI**.

## Southern Manitoba Indians Benefit

# University Provides Farm Training Course

A new farm labor training course, jointly sponsored by the provincial departments of education and agriculture and the federal government, and providing basic training in machinery maintenance and operation, livestock handling, welding and carpentry, makes use of all visual means available.

Low educational requirements for the course, being held at the University of Manitoba's Glenlea research stations, have made teachers rely heavily on movies and other visual teaching methods.

About half the 20 students enrolled in the two-month course are Indians, introduced by the department of Indian affairs. The rest come through the national employment service.

Along with the filmed instruction, about half the students' time was spent in workshops learning the practical use of farm machinery.

"We aim to make all the visual means of teaching available," said Joe Lafrance, of the Manitoba department of agriculture, adding that entrance requirements for the

course were grade 8 schooling or the third level in the provincial "basic training for skill development" course.

"We will have to study the results of the people taking the course after they have taken jobs on the farms," Mr. Lafrance said. If the results were satisfactory the program, said to be the first of its kind in Canada, will be enlarged to take in more students.

Jack Ferguson of the provincial education department's vocational branch, has hopes for the course as a means of training Indians from northern Manitoba for real ways of employment.

Indians from the north are first sent to Ninette, Man., where they take a three to six-week orientation course to help them become used to a different way of life before going on to take vocational courses.

The farm labor training course was ideal, he said, because no high education standard is required. "There is tremendous potential in these people," Mr. Ferguson said,

"but because they lack education through circumstances, they cannot compete in the labor market."

## Rehabilitation Counsellor Appointed

The Manitoba government, in an effort to aid people of Indian descent who have an alcohol problem, appointed Earl Duncan, 37, as a rehabilitation counsellor for the Alcoholism Foundation of Manitoba.

Announcing the December appointment, Hon. C. H. Witney, minister of health, said that it came as a result of growing provincial concern, and the concern of Indian people themselves, to do something about the problem.

Of non-Treaty Indian background himself, Mr. Duncan was born in Fort Frances and raised in Port Arthur, but has lived in Manitoba for the past six years.

He joined the foundation staff following almost three years as a court worker for the Indian and Metis Friendship Centre, Winnipeg. For the past year he has conducted an alcohol education program as part of the centre's activity.

In addition, he has devoted practically every weekend in the past six months to visiting reserves and Indian communities talking to groups, families, and individuals about the problem of alcoholism and the steps that can be taken to overcome it.

His new job with the foundation operates along similar lines. He maintains an office at the foundation headquarters, 124 Nassau St., but spends a great deal of his time travelling about the province.

He expects to work in co-operation with other agencies actively engaged in work with people of Indian ancestry.

He also makes use of all other rehabilitation resources, including Alcoholics Anonymous.

Mr. Duncan intends to make contact with people who want to be helped through the five Indian and Metis Friendship Centres in the province. These are located at Brandon, Swan River, The Pas, Churchill and Winnipeg.

## Northerners Study To Improve Prices

# Eskimos Learn Fur-Grading

Fifteen Eskimo trappers from Eastern Arctic settlements flew into Churchill, Manitoba on February 7th, to attend a three-week course in fur grading and co-operative development. The course is sponsored by the Department of Northern Affairs and National Resources.

In distant settlements, a member of the local Eskimo co-operative buys furs directly from the trappers. Too often he handles the responsibility by paying a flat rate (\$8) for pelts that may sell at fur auctions in the south from \$2 to \$20. A basic understanding of fur grading will guarantee fairer prices to the trappers, and to the co-operatives from sale in southern Canada.

The annual value of furs produced in the Canadian Arctic averages \$600,000. The figure could go higher with improved handling and trapping methods. High quality furs can be damaged beyond repair by grease and stain. Furs that are not prime have little value. Trappers will be warned not to set out traps until the white fox pelt is fully prime with a dense white under-fur and a complete covering of guardhair. Seal skins should be rendered free of fat, washed in warm water and soap, and treated in a saline solu-

tion to brighten the sheen. Three hundred and fifty white fox pelts and a number of seal skins will be used in the fur-grading courses.

Eskimo delegates to the course were chosen by their local co-operatives, and come from settlements as far north as Grise Fjord, 4,000 air-miles north of Montreal.

Twenty Eskimo co-operatives are now active in Arctic communities.

## Native Oblate Honored In BC

Rev. Marvin Fox, OMI, the first full-blooded Indian to become a member of the Oblate Fathers, was honored at a special meeting of the Catholic Indian Study and Leadership Club in Vancouver last month.

Father Fox, a member of the Blood tribe in southern Alberta, had been conducting a mission among the Cowichan Indians at Duncan during the previous week and stopped off in Vancouver, on his way home to Alberta, to meet with young Indian leaders there.

The 30-year-old Oblate Father was ordained in 1963 and works as a missionary on his home reserve.

Don't delay in renewing your subscription to the **INDIAN RECORD** when you receive your bill.

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High above New York, Mohawk ironworkers from Caughnawaga, near Montreal, work on construction of new skyscrapers.

## ***Mohawks On High Steel***

"High Steel," the story of a Canadian Indian whose job takes him high over New York on the skeletal framework of new skyscrapers, is now being shown in theatres. This 15-minute colour film by the National Film Board provides a personal glimpse into the life of a young Mohawk Indian from Caughnawaga near Montreal whose unusual occupation has become a way of life with the people of his tribe.

For fifteen years, 34-year-old Harold McComber has risked his life as an ironworker among the high steel of building projects but, even as a child, the thrill of high places held a special fascination for him.

He recalls the tragedy of 1907. Thirty-six Indians from Caughnawaga were killed when the Quebec cantilever bridge crashed into the St. Lawrence. It was predicted that this would be the end of the Mohawk ironworker but, in effect, it was the beginning of a heritage.

McComber himself met near death on the high steel but this he accepts as part of the job. He comments: "It's hard work, and some people say it's dangerous, but if I didn't like it, I guess I wouldn't be doing it."

## **Cree Girl Captivates Nightclub Circuit**

New to the American Folk Singing scene is little Buffy Sainte-Marie, a 23-year-old Cree Indian. The husky timbre of her voice and the direct appeal of her protest songs, which she writes herself, have captivated audiences of the nightclub circuit in America's biggest cities, to an extent where she commands up to \$2,500 a concert and Time magazine calls her the "most intriguing young folk singer to emerge in many a moon."

Buffy's tribe are members of the Piapot Reserve in Saskatchewan, but, orphaned as a baby, Buffy was adopted by a Micmac Indian couple—a mechanic and his proofreader wife—and raised in Wakefield, Massachusetts, where with the aid of a Government loan she entered university and studied Oriental philosophy and elementary education.

It was during summer vacations,

spent in a trailer on a wooded lake shore in the state of Maine, that teen-aged Buffy, wandering alone through the forest, first began to compose. She taught herself to play the guitar "all backwards," inventing her own finger patterns.

When she graduated from university in 1963, an honor student, she went to Manhattan, sat in on a hootenanny at a Greenwich Village folk den and was immediately offered a recording contract and nightclub dates.

Buffy, who frequently visits the Piapot home of her tribe, hope to "help correct the image of the Indian as someone who is chased across the movie screen or sits in his rocking chair watching his oil wells."

And what is the nature of the songs she composes and sings? Here is a sample verse from one of them:

But where in the history books is  
the tale  
Of genocide basic to this country's  
birth,  
Of the preachers who lied,  
How the Bill of Rights failed?

## **Book Reviews**

(Amerindian)

WEST WITH THE WHITE CHIEFS. Christie Harris. Atheneum, 1965, junior, \$3.95. An Assiniboine guide goes on a perilous journey.

RED FOX AND HIS CANOE. Nathaniel Benchley. Harper & Row, 1964, \$1.95. An "I can read" book for the very young.

THE WHITE BUFFALO. John D. Nicholson. Platt & Munk, 1965, junior, \$1.50. A beautifully illustrated, well-told story of a Crow Indian boy and a white buffalo.

Mary Louise Defender

## Assimilation A Matter Of Choice

The question of Indian assimilation into Western culture is a matter of individual choice according to the new director of the Indian and Metis Friendship Centre of Winnipeg.

"If an Indian can find a useful role for himself on the reservation, why shouldn't he stay there?" said Mary Louise Defender in an interview. "On the other hand, if he finds a useful role outside of the reservation, he might live there."

Miss Defender, who was raised on the Standing Rock Indian Reservation in South Dakota, doesn't believe in wholesale desertion of the reservation. Nor does she believe in abandonment of Indian customs.

She does believe the answer to many of the Indians' problems in modern society is education.

But it's no good starting half way through school, when Indian students will have difficulty in catching up. Mary Louise Defender thinks the process has to start at about age three.

Miss Defender, 35 whose name is anglicized from the Sioux, Wa-A naksin, received her early education on the reservation, where she took part in a work training program. She began as a \$5-a-day office girl and soon became the executive secretary to the tribal council.

Later she moved to Pierre, South Dakota, where she was a government law clerk and then realty



Miss Defender

officer in charge of administering the lands of two reservations.

When the U.S. department of the interior sponsored an executive development program, Miss Defender, along with 35 other government employees, went to Washington for seven months. There she researched various departments and took a course in public administration at George Washington University.

She was working at the University of South Dakota with the dean of the graduate school, when she heard of the opening at the Winnipeg Centre.

Miss Defender arrived in Winnipeg last month to succeed Jean Cut-hand, who has married and moved to Brandon, Man.

CIL Local

## Sakimay Organizes Teen Club

By Mrs. Leona Acoose

A teenage club was organized by the Catholic Indian League (Sakimay Local) for the youngsters on Cowessess and Sakimay Reserves.

It was decided by Directors that white children, as well as Indians, would be admitted. Several of the white children in the area have already joined the club, and the venture has proved to be highly successful.

The first meeting, held for the election of officers and to plan activities for the teenagers, was held February 11.

In the teenage group, officers elected were: President — Wesley Kaye; Vice-President — Jo-Ann Acoose; Secretary-Treasurer—Gwen Acoose.

Adult directors elected, were: President — Mrs. Lorraine Acoose; Vice-President—Mrs. Leona Acoose; Secretary — Mrs. Marie Therese Kaye.

The League raises funds by holding bingos, auctioning home baking and other activities.

Bowling parties and social evenings for the teenagers are organized by the directors.

**We urge our readers to send their reports, photographs, news items to:**

**The Editor, INDIAN RECORD,  
504 Scott Bldg. - 272 Main,  
Winnipeg 1, Man.**

**April Issue Deadline: March 25**

## Ancient Rock Art Found In Manitoba

Intriguing Indian rock paintings produced hundreds of years ago are to be found on vertical rock faces at numerous locations in eastern and northern Manitoba.

Locations of these paintings, the materials used to paint them, along with other absorbing information is included in a new 32-page booklet—"Stone Age Paintings"—prepared for publication by the conservation section of the Manitoba Department of Mines and Natural Resources.

Hon. Sterling Lyon, Q.C., resources minister, reports that the booklet was written by artist Selwyn Dewdney, a well-known Canadian authority on "aboriginal petro-

graphs" as the paintings are called.

Field work for the booklet was done during the past two summers by Mr. Dewdney with help from the department and other interested sponsors. It contains more than a dozen reproductions of the paintings which depict everything from bird forms to human figures, along with supernatural figures and a "bird-man."

The paintings described in the booklet appear in the woodlands of the Canadian Shield, which extends in a band across the eastern and northern part of Manitoba. They are usually found on vertical rock faces close enough to water to have been

painted from a canoe or from a convenient foothold near the water's edge.

The colors range from a rusty orange to a dull brick red. The pigment is known to be red ochre—a loose term for any natural clay or mineral containing a high concentration of any hydrous iron oxide.

Mr. Lyon said that the booklet will be distributed to libraries across Canada and to libraries and schools in Manitoba as requested.

It will also be available, in limited quantity, to interested adults who write for it. The address is: The Parks Branch, 802 Norquay Bldg., Winnipeg.